



The South India CHURCHMAN

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THE FAMILY BOOK

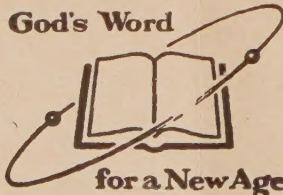
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I. Our Nation

As Independence Day comes round once again we naturally reflect upon another year of the life of our nation. It is sad to think that, year by year, our annual stock-taking fills us with anxiety rather than with hope for the future or pride of achievement in the present. The chaos of the political scene, the absence of an agreed policy of development, the appalling poverty of millions of our countrymen and the widespread corruption and lack of a sense of responsibility for the people who must be served are all only too familiar to need any elaboration. These things have made many people ask whether we are left with anything more than the shell of independence. A more appropriate comparison would perhaps be the not unfamiliar sight in our land of buildings which have stopped with the foundation because something went wrong with the plans for the superstructure.

Right now our nation looks not only like a house divided, but as one in which every part is divided too. A great deal of time, opportunity and energy is wasted in political rivalry, whether between parties or between regional, communal or other groups. Even within the same party or Front there is so much of destructive tension that those who are involved in it cannot apply their minds or take the measures necessary to lift the nation or any state within it out of the doldrums of economic and social stagnation.

The politicians of both the right and the left would blame all the ills of our country on the unsuitability of a democracy which puts power in the hands of the people to our circumstances. So, in one way and in another, they would like to qualify it as "people's" or "guided" or as anything else that would really mean a suppression of it and a rise of dictatorship of one kind or another. 'Popular' government no longer means a government that takes either the wishes or the interests of the people into account, but one that ruthlessly forces its fads and policies on the people, restrained only by the consideration that it should manage to be 'popular' at the next election also.

Time was when we could feel very proud of the sagacity, sincerity and selfless striving of the leaders of our nation. They were leaders for welding us into a nation, inspiring us with love for our country and filling us with hope and courage in the fight for liberty. Today we seem to be left with no leaders who can keep us together as a nation or keep us working together for the pursuit of the national goals that were set up with great zeal and hope at the time we became a republic.

Most of those who are distressed at the plight of our nation have despaired of finding any remedies and have, therefore, got tired of exercises in diagnostics that were fashionable till recent times. Christians have had their share in these exercises, but like the others, they too are now challenged to go beyond them—not simply to suggest remedies but rather to *be* the remedy.

Thanks to the pioneers in Christian social thinking in India we have a considerable volume of literature on what the Church and its individual members can do to serve their nation. The time has come for implementing the recommendations or following the guidelines contained in such literature, but Christians and the Church in India are still unready. Not only have the Christians not become eager to throw themselves into the task of nation-building, but most of them have little awareness of the thinking that has been done about it among what is still a narrow circle of those concerned for the relevance of the Christian faith to the 'secular' world.

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We have for long been preaching Christ as the Way in India. But we have been speaking of him as a way of religion and of 'spiritual' salvation, not as a way of life for every man and everyday affairs. Today, more than ever, the challenge to the Christian is to demonstrate the way of Christ as a sensible, practical way of living for both individuals and societies—a way that might involve loss and risk at times, but is nevertheless the way of life. We shall say more of this way in the next Number, but just to give some indication of all that it would involve by way of action, one might mention standing in the queue—whether to buy a ticket or to get admissions or appointments for one's children—without trying to gain an unfair advantage over others.

The Church is also a Community, a nation in miniature as it were. Therefore, it can be an excellent laboratory for its members to try out and acquire skill in walking in the way of Christ. The Church has institutions, programmes, a community life. Hence there is a great opportunity for relating the way of Christ to the affairs of management and to settling relationships and planning for activities within the Church. The Church can, therefore, provide a model of creative ordering of community life. In fact, each Christian diocese, institution or congregation can—and ought to be—such a model if Christians ever claim that the way of Christ has relevance to the life of the world. Dare we hope for a time when this will happen?

Nothing less than the future of our nation is at stake now. And nothing less than the adequacy of the Christian faith to lead mankind through all the baffling problems and situations of life is on trial in the lives of the Christians working alongside men of other faiths or of no faith—perhaps even occupying positions of responsibility for leading, adjudging or administering. When will the Christians in our nation learn to witness to Jesus Christ, as the Prince of Peace, the Son of Righteousness, the Bread of Life—the Way?

Solecisms in Switching Tunes

Neither hymnology nor liturgy can be purely a matter of the intellect. The emotion ought to have an important place also. But, as St. Paul says, it is good to sing with the spirit and 'with the understanding also'. Unfortunately, our singing in our Churches is not always 'with the understanding'. Sometimes we are guilty of making a travesty of the original ideas in a song while translating it, omitting or misprinting verses or fitting the tune of one song to another. We should like to point out one such instance.

There is a song in the lyric book which begins 'ஆத்துமமே என் முழு உள்ளமே'. This lyric used to be sung to a tune which the rising generation has perhaps never heard at all. Instead one hears it being sung invariably—at least

in most towns—to the tune of a wedding lyric, ‘மண வாழ்வு புவி வாழ்வினில் வாழ்வு’. There is nothing wrong in adopting this tune for the lyric of praise, especially because the cheerfulness of the tune is suitable to the spirit of it. But there is everything wrong in the way the verses are linked on to the chorus (பல்லவி). All the verses describe the attributes of God and must be followed by the second half of the Chorus where the name of God (ஆண்டவரை) comes in. In the lyric itself there is an indication after every verse that this is from where the பல்லவி must be sung after each verse. This was how the verses were linked to the Chorus when the lyric was sung to the old or original tune. But in the wedding lyric the whole of the Chorus (பல்லவி) is sung—quite appropriately—after every verse. However, when this practice is carried over to the other

lyric the attributes of God are all transferred to the human soul (ஆத்துமம்)!

We have heard this lyric sung in this way unwittingly as a hymn of praise for the divinity of the human soul even at a theological college which has now become a part of the recently inaugurated C.S.I.-Lutheran joint venture in theological education. Could we hope that this horror of a blasphemous rendering of the lyric will not be repeated at Arasaradi? All our readers in charge of Tamil Congregations also could see that, if the lyric is sung to the adopted tune, the whole Chorus (பல்லவி) is *not* sung, but that the first part of it and the music going with it are omitted and only the part beginning with God's name (ஆண்டவரை) is sung after each verse to the part of the tune that must go with the words.

II NOR THE MOON BY NIGHT (See Cover page 3)

Christians and Nation Building

GEORGE JACOB, * Kottayam

In modern times, the process of nation-building commenced in India only from 1951 when we launched on the First Five Year Plans. Indian Economy had been steadily declining from 1750 to 1900, and the economic position was static from 1900 to 1950. As a result of the three Five-Year Plans, there has been a reversal of this declining trend and some actual per capita growth in income has been achieved. The plans created an infra-structure and social overhead capital, and basic industries including steel, heavy machinery, machine tools and electricity. Also in an appreciable measure, we have been able to overcome the apathy, and pessimism of the people, large sections of whom, including a sizeable section of our farmers, have begun to realize that they are capable of progress.

As against these hopeful signs there have been many failures. The number of unemployed has steadily increased over the three five-year plans period and, today, there are about 12 million unemployed in the country. Prices have been rising much faster than incomes. Since 1950 prices have gone up a hundred per cent while incomes have risen only by 25 per cent. Though there has been some actual per capita growth in income, the rate of growth of the gross National Product has been very slow indeed. Consequently, the gap between India and the leading nations of the world has been becoming wider and wider. At the present rate of growth, at the end of the century, our per capita income will be not higher than what obtains today in some of the not so advanced countries such as Malaya, Ghana, or Mauritius. But, perhaps, the worst aspect of our present state of affairs is the unsatisfactory state of our education, and an increasing dependence by us on foreign aid in money, technology and experts.

Is it possible to step up the rate of our economic growth substantially, depending primarily on our own resources? Our great national resources are a big population and plenty of natural resources. Our people are, as a rule, intelligent, teachable and law-abiding. But only a very small minority among them are, in addition, capable of very hard work. The crucial question, therefore, is as to how we can make the vast majority of our population work hard. To work towards this goal, we have to do two things.

First, our educational system has to be re-organized in such a manner that equal credit is given to the day's task

well done and to the performance in a final examination. The young boy or girl will then see meaning and purpose in attending to his or her day-to-day work in school or college. This practice continued over a period of time will instil into these young students the habit of steady, systematic and hard work—a habit which will stay on with them for the rest of their lives. To make such a system work, we would need devoted teachers, on whom the nation can rely, and who will assess all their students without fear or favour. The dedicated Christian teacher, who has got his direction and strength from the life and spirit of Christ, has a great contribution to make in this field of nation-building.

Secondly, as far as possible, all our projects and enterprises, whether industrial or agricultural, should be so organized that all those who are working in them are made to get involved in attaining the objectives of the project concerned. The real source of income is productivity. For better productivity we need, in addition to better tools, methods, processes and equipment, a co-operative attitude on the part of all concerned. A co-operative attitude can be developed only if all parties involved in the process of production understand what is being done. Each project has, therefore, necessarily to be of a manageable size. A large number of such enterprises would provide employment on a very wide scale and, consequently, rising incomes for many. The present trend of an increasing gap between the rich and the poor will begin to get arrested. Moreover, in this process, a large section of our people will acquire both knowledge and the needed will. A large number of small and medium enterprises, territorially dispersed, will inevitably make us fall back upon local resources. If the rate of economic growth is thus stepped up, it will engender optimism and confidence among the people and a new dynamism in the economy as a whole.

There should, therefore, be a greatly increased investment in minor irrigation as against major irrigation projects in the Fourth Plan. It has been estimated that in the first three plans, in major irrigation, an investment of about Rs. 2,500 crores has benefited an area of about 13 million acres while, in minor irrigation, an investment of only Rs. 440 crores has benefited an area of about 40 million acres. Thus in terms of area benefited alone, minor irrigation has been ten times more beneficial than major irriga-

* Dr. Jacob is a retired Vice-Chancellor and Divisional Commissioner of Bihar State.—Ed.

tion. But the more significant consideration is that minor irrigation projects make the beneficiaries not merely recipients but real participants. Moreover, it requires little of foreign inputs, leads to extra employment, and takes only a year to mature as against 7 years for major irrigation.

In the same way, there should be very considerable investment in small-scale industries. While about Rs. 1,800 invested in small-scale industries will employ one man, in a large-scale industry, to employ one man, an investment of about Rs. 15,000 is required. They also require fewer foreign inputs, and the period of gestation is less than a year as against five to ten years for large industries.

These would require a very large number of people with leadership qualities. Leadership is the ability to bring out

the best in one's colleagues. Only in the climate of confidence can a community be expected to save, invest and expand its economy. This climate of confidence can be created by men and women of leadership operating at different levels. A greatly increased effort has, therefore, to be made through the Community Development machinery, to develop local leadership and local initiative. Two of the articles of faith of the Community Development Programme are self-help and mutual help. The programme, so far, has generated a measure of self-help, but hardly any mutual help at all. Devoted Christians in every walk of life can be instrumental in building up this spirit of mutual help, and that will be a great contribution to nation-building in India.

(To be concluded)

The Church and Slums in Cities

VICTORIA SAMADANAM*, Palayamkottai

Is Majesty Irrelevant?

'The church is no longer a part of society.' 'The church is not doing enough for all sorts and conditions of men.'

These are some of the outbursts we hear from Christians who live in cities. The Christians who say this are genuinely confused. They know that the church must be an active instrument of God's law that men should love one another. But they hesitate at the transformation this fundamental concept may create in their personal lives.

The tremendous speed with which our cities are growing in population, industry, technology and other walks of life surely does not remain unnoticed by anyone. People live in a plural society, a highly fluid and dynamic one. The sad aspect of this development of cities is the number of slums that are coming up in almost every part of the city. The population of these slums is increasing parallel to the rapid expansion of cities. No one can escape the lamentable sights of slums and the worst conditions of living there. New buildings with modern architecture replace the old buildings, big mansions are springing up everywhere—streets, roads and areas are being renamed, yet no substantial amount of constructive work is being done for the uplift of the people who live in slums. Just before corporation elections or general elections, we hear much about urban community development programmes and abolition of slums. After the elections the programmes are forgotten.

The unhygienic conditions in which these poverty-stricken, hungry, malnourished, uneducated people live, gives a very depressing picture of despair for anyone, who would like to do something for them. 'Isn't it time they did something for themselves?' is the very unsympathetic and thoughtless remark which we often hear from the busy people in cities. Because of our all-too-human limitations, our courage and faith tend to quail before the idea of doing anything to help these people. Any kind of programme appears to be enormous and difficult. Yet no one of us can evade the reality of the existence of the slums in our cities.

To be Christian is to see the world that God loves with His eyes and to come to grips with the present reality and to see that the whole creation point to Him, Christ, in whom we discover our very identity, and so our relationship with one another. It is easy to be an international denomination, a world organisation and a national organisation.

But the real problem is what is happening at the local level? The Church must be active, identifying itself with those who are under-privileged, hungry, poor and illiterate. She must struggle with social issues—housing problems, education, politics, birth-control, abortion, poverty, unhygienic conditions—wherever any issue of right and wrong exists. Every social is ultimately a moral issue and the Church is meant to be involved in human societies as well as in personal lives that have been redeemed by Christ.

If Jesus were walking in the streets of our cities today, many of the sights would fill His heart with compassion. We are to feel with His hearts and see with His eyes. If we truly follow His steps, we shall be vitally concerned with those who are in need. Do we, who call ourselves Christians, really believe that God created the world, created you and me, or do we pay lip-service to this fact? If we really believe this, whether we like it or not, I am your sister, because we have one common father; whether you like it or not, all those, who live in slums, as well as well-to-do people are your brothers and sisters, because we have only one common father. We cannot escape this fact.

The cross is not over this church or over this small community of Christians; this is the truth. The coming of Jesus Christ has put an end to all social, caste, class and religious prejudices, or differences. God loves us not because we are lovable, but in spite of the fact that we are not lovable. Somewhere we must have this characteristic of acceptance of one another, not because of agreement, but because we are human. The point is that God accepts every human being and that we, committed to the Christian faith, have got to learn again, in this age, the nature of Christ, His giving of Himself, His emptying Himself. We must learn very much in the field of human relationships—for to be 'in Christ' means to be a cell in the body of Christ.

When we begin to see the urgent need of doing something for these people in slums, for improvement of living conditions, in terms of human need, because we are human beings, together, then we can begin to tackle the problems.

New Heart and New Spirit. (Ezekiel 36: 26-27)

The theme of the World Council of Churches, which met in Uppsala last year was 'Behold I make all things new' (Rev. 5: 21). One of the major topics on the agenda of the assembly and the one being highlighted was that of the poor people of the world confronting the rich. The mood of

*Miss Samadanam, now a Professor at Palayamkottai, was formerly on the staff of Women's Christian College, Madras, and was active in its Social Service programme.—Ed.

the assembly consequently was one of awed awareness of Christianity's mission in our contemporary world in terms of helping 'development'.

Thanks to God, our moral sense is increasing. The major moral change of our modern times is the increase in concern for the poor and the weak, and the emphasis on the value of the life of every family which is implicit in the whole concept of the welfare state. But just the concern is not enough—construction and action are also necessary. Christians believe that, on the day of Pentecost, the spirit of God was given to followers of Jesus and a new Community was born. A new Community was born of those who in every age have sought in their life together to practise the love of God. We ask His pardon that by lack of His spirit, the work of the Holy Spirit, who makes all things 'new' has often been hindered. The very same spirit is active even today in the common effort of men for those who cannot help themselves.

It is a great temptation to accept slums. The truth is that man does not have to be what he is. Because God entered the world in Jesus Christ no man is hopeless and no man has to remain unchanged. It is possible for a man to develop a new set of values and goals to live by. If we do not expect people to change in terms of goals and standards, we minimize the great thing that God is able to do in the individual.

Making an initial appeal for everyone in a congregation to be conscious of this urgent need of doing something is to launch a far-reaching programme centering on the Christian concern for those who live in slums. Everyone is to have a responsible share in carrying out this imperative priority and to assume a part of the sacrifice in terms of money, time and service and, in dealing with the situation, involving themselves with those who live in the impoverished slum areas and participating with those who are tackling the vast problem of hunger, poverty and human misery.

In order to take a responsible share there must be an undergirding life of prayer. Without God's help and guidance anything will be too much for us. Therefore, we need to pray for the Spirit of God to work in us and through us. Our task is not only to pray. In Ezekiel's message, the transformation of society was evidence of conversion. If God has given us a new heart, and a new spirit, He expects of us prayers in our churches and deeds in our slums.

Special Programme for Constructive Work

For the programme to be launched two things are essential—human resources and finance.

Every church must get involved in this programme—men, women and young people must become engaged. There are some organizations which are doing a remarkable amount of work in slums. For example, the City Mission in Madras is doing a substantial amount of work and the Y. M. C. A., Y. W. C. A., and other clubs and organizations are conscious of the concern of the poor in the slums. Some of the Government agencies are tackling problems, for instance family planning, free medical aid and sanitation. In comparison with the number of slums and the people that live in them, the amount of work that is put in is not adequate. And whatever the church plans in this special programme must not duplicate the work of the above agencies but compliment it.

Before beginning to do anything it is necessary for the representatives to consult the City Mission and chalk out a programme with the help of the experts in the school of Social Work. It is necessary to negotiate effectively with the Y.M.C.A., Y.W.C.A., some clubs, city schools and colleges and business communities to improve housing conditions, to do adult literacy work, to hold discussions,

to improve their standards, and to create jobs, and training opportunities. A substantial part of the programme's effort is being devoted to encourage the formation and support of broad conditions of churches and other institutions, persuading them to commit their money and skill.

Two or three churches can take a slum area as their project for work. There are no set laws and rules to follow, except to use one's own discretion in dealing with the situation with a word of prayer asking God to guide in that particular situation.

Some things that are to be done:—

1. Some positive programmes of self-help must be introduced. These programmes must be based on their needs to improve their living conditions, led and controlled by themselves. Many of the people, who live in those areas accept their conditions of living and have no hope for improvement.

2. The programme must demonstrate that the church really cares for these people—that it cares enough to take up the cause of improving their low conditions humbly and boldly alongside of, and in support of, all the people of this country for the welfare of our national life.

3. One of the major, urgent requirements is the need to educate them to live within their income, and to discourage them from becoming the victims of the money-lenders. Some of them borrow money at an interest of 20% and are never in a position even to pay the interest on time. There are occasions like sickness, death or marriage, when an extra expenditure is incurred. They should be taught to spend within their limits and given loans to be repaid on easy instalments.

4. A place is required for work to be done. The church could secure a plot, or take permission for the use of a room in the nearby local corporation school from the headmaster of the school. That is exactly what Women's Christian College does—in one place in Chetput the College has built a Community development centre and in another place it uses a Corporation school building with the consent of the headmaster.

Many, almost all of these people, who live in slums, work for long hours during the day. So any kind of work can be done only after they come back from work which suits those who work in the special programme:

- (a) Adult literacy work is the urgent requirement. Many of the young people can be made to get involved in this programme.

- (b) A small library could be provided. People can donate small books—good novels or biographies or Children's books.

- (c) The only recreation these people have is the cinemas in the city. The special programme can show short films on hygiene, child care, the importance of cleanliness, clean habits, small savings, self-help etc., which can be had from the National Christian Council.

- (d) Hold discussions on how to improve their localities—telling them various ways in which the Government is giving aid for different projects.

- (e) Voter education—not to be carried away by emotion or mass opinion in choosing their leaders. Giving them some knowledge and the sense of dedication which some of our great leaders had.

- (f) Helping them to make use of the free education system the Government is providing from the financial point of view; they need their children to work—but in the long run, they offer no better life to their children than they had had—so they need to be taught to be good parents.

- (g) Those children who do go to school, do not possess the required books and no proper facilities for study and home work as the whole family lives in a single room. Women's Christian College used to keep its community

development centre open in the nights for the school-going children of their locality to use it as a study room and the scout master used to come and help the children with their studies—the tuition fee charged by private teachers is really high.

5. Importance of Population Control

Because of the critical population expansion, which brings about multiple related problems, hampering the progress of our country, the programme must emphasise the benefits and importance of a small family and also encourage them to make use of the facilities made available by the Government and stimulate discussion groups and parent education programmes in co-operation with the existing agencies on family planning.

6. Nutrition and Health

Considering the close relationship between family planning, food production and distribution and general health, and considering the high rate of infant mortality, there are special health needs of mothers in relation to environmental elements.

(a) Greater emphasis on the education programme in nutrition, health and hygiene should be given.

(b) Give depth to existing programmes of food prepara-

tion to keep nutritive value of cooked foods, show the importance of greens and other low cost foodstuffs, give basic scientific nutrition education in using new or substitute foods in creative ways to replace short supply rice.

7. Breaking down caste feeling

It is shockingly surprising how much caste and class feelings these people have. The special programme could take the breaking down of this feeling in this Gandhi Centenary year. This is the tone of Christianity—to bring a casteless society.

8. Needle work to mend their torn clothes can be taught to girls and women.

9. Some businessmen or people in industry can take the young boys from these slums for apprentice courses so that their future could be better.

10. Hold Sunday School classes for children, through whom it is easy to get to know parents.

There are many other ways in which also we can help. For all these, we need dedication, careful planning and time.

Bernard Shaw says that the strength of the cause is not in the cause itself, but in the passion with which it is pursued.

May the Holy Spirit give us all a new heart to do the needful for those who are in need.

The Development of Laity Work in a Diocese*

(Present and Future Plans)

R. K. SCHNABEL, *Madurai*

It should be noted that our work is still in a pioneer stage of development and discovery. But it is our conviction that we can move forward most speedily and effectively as we learn by doing. There are almost no other church groups taking up the work on a comprehensive and full-time basis as is the Madurai-Ramnad Diocese. This is not to say that other areas and groups are not carrying on projects which come under the umbrella heading: Laity Work. The most successful is the Industrial Evangelism or Christian Service to Industrial Society being carried on in a number of places in India. Some of the existing projects find that their relationship to the institutional church is tenuous. Therefore, much of the work is carried on outside of the Church. Our goal is to work from within the church structure thereby carrying along the congregations and church professionals (the people of God) with us. It is yet to be seen whether we can be successful in this attempt. It is our conviction that our work comes under 'one total ecclesiology'. The theology of the Church must welcome every aspect of Christian witness and service, even though it may threaten the existing organization. Ultimately, a Biblical theology of the laity is the heart and soul of the Church.

It was only after June, 1967, that any work was taken up in the diocese. At this time the convener of the Apostolate of the Laity Department came to the diocese to take up the work (the convener and writer is a missionary of the UCBWM). There were no precedents set as there was no existing effort in this field. It is the writer's understanding that in previous years some attempts were made but nothing

conclusive resulted. The diocese had also pioneered in the training of lay volunteer workers and catechists for work in the institutional church and this work is continuing. But the Apostolate of the Laity Department is concerned with:

—lay training for the man working in secular society (the world)

—lay training for a serious study and understanding of the role of the laity in the world

—lay training for the understanding of the role of the clergy and church in this work.

Therefore, this new attempt of laity work in the diocese, with one person working alone, was small. Mr. Schnabel used his residence as an administrative centre. The organizational relationships were not yet clear although Mr. Schnabel was attached to the Banninga Memorial Retreat and Training Centre which was concerned mainly with the training of lay volunteer workers mentioned above. The BMRTC was responsible to the Committee on Theological Education.

After beginning the work in June, 1967, Mr. Schnabel spent much time in getting acquainted with the laity and clergy and explaining the task. This was a very tentative effort since no definite programme had yet evolved. One of the first attempts was to start a branch of the Christian Union of India (CUI), an organization to bring together all Protestants and relate them to the issues of the nation as they affect the institutional church, individual Christians and minority groups. The CUI has a political purpose although it is not an attempt, in any way, to be a political party. Although there has been some keen interest, the

* This is a report of Laity Work in Madurai-Ramnad Diocese. But it is published here mainly for the benefit of other dioceses which have yet to seriously consider or to implement worthwhile programmes of lay training. Ed.

'kairos' seemed to be elusive. There is some revival of interest and if it grows we will pursue this objective.

Next came a Madurai city area Christian Medical Fellowship. This sprang up out of the felt needs of some medical personnel and it was only with the co-operation of certain doctors that this work was begun. Quarterly meetings are held. The fellowship is open to all Christians on an ecumenical basis, although there has been a greater predominance of Protestants. It is also open to non-Christians and a few have attended. Our method is to hold Sunday conferences with Bible study in the mornings which relates to the afternoon topic—one of secular-medical interest. The topics discussed thus far were :

- New Frontiers of Ministry in Medicine
- Everyday Ethical Problems in Medicine
- The Perils and Prospects of Heart Transplants
- Birth Control, The Church and Secular State
- Christian Medical Work in a Changing Social Order
- One day Camp at Courtallam

Other conferences held during this period were :

Conference	Topic
— Diocesan Hostel Wardens	‘Opportunities and Problems’
— Diocesan Clerks	‘Christ in the Office’
— Ecumenical Consultation of Christian Teachers in Madurai City (R. C. & Protestant)	‘Are our schools really Christian?’

The last two conferences under Christian Medical Fellowship were held after the organization of the Laity Staff.

As indicated the first year was largely experimental in programme and organization. The forming of a Laity Committee was mooted. None was formed. It was felt by the convener that until he knew where he was going and what his purpose was he wanted his work to remain flexible and fluid in organization. Out of this approach has evolved a Laity Staff situation. This came into being in the latter part of 1968, the first full meeting being held in November. The staff meets monthly and reports regularly to the Standing Committee on Theological Education. The Apostolate of the Laity Department is no longer attached to the Banninga Memorial Retreat and Training Centre and is directly responsible to the above Standing Committee. All the members of the staff have particular portfolios for which they are responsible. The point is we are a working staff. It is our conviction that too many committees do not implement their suggestions and resolutions.

The members of the Apostolate of the Laity Department are :

The Rev. Rudolph K. Schnabel, convener of the Department, missionary, who was put in charge of the work in June, 1967. He has been responsible for the beginning programmes. He has specific responsibility for the urban work and general supervision of all the work. He is co-organizer with the Rev. Fr. Ignatius Sama, S.J., of several specific ecumenical projects such as United Christmas Carol Service and an Ecumenical Theological Fellowship which meets regularly. He is involved in encouraging and implementing these relationships and programmes whenever and wherever possible.

Sister Celia Barber, missionary, and member of the CSI Sisterhood working in the areas of Christian Education and Women's Work and in other projects as time allows. She also does voluntary work among the aged and orphans. Her specific responsibility in the department is in educational and women's work.

The Rev. David Pothirajulu, local presbyter who returned from Europe in July, 1968, after having studied at the

Ecumenical Institute, Bossey, Switzerland, visited Lay Training Centres in Germany, the Netherlands and Great Britain and attended the World Council of Churches Assembly in Uppsala. He is in charge of a rural pastorate consisting of about 40 congregations. His particular responsibility lies in developing laity programmes in the rural areas in a parish-centered approach.

Miss Martha Devaraj, appointed as chaplain of the Christian Mission Hospital, Madurai, in May 1968, after a year's training at C.S.V. in Madras. Besides her hospital work she is taking over particular responsibility for the Christian Medical Fellowship and carrying on a supportive ministry to rural medical workers.

The Rev. E. P. Edwin, treasurer of the BMRTC, Pasumalai. He is in charge of the training of lay volunteer workers for church work and other related programmes. Besides this he does some pastoral work and is in charge of making arrangements for conferences held at the centre.

Since the average age of this staff is 37 we feel it necessary to co-opt one or two senior persons to act as advisers and to insure good relationships with the existing organization. We are in the process of doing this now.

The present staff has described its task and approach to it as follows: We feel that our task is related to and concerned with every part of the Church's life and witness. In short, the success of this department depends on the Church's image of itself (its doctrine), especially its doctrine of the laity and with the practical outliving of its image in every life situation—family, society, politics, economics and so forth. Therefore, we see our task in several ways.

1. We need to assist in the renewal of the Church so it may move from a centripetal (inward moving) to a centrifugal (outward moving) community, from selfishness to selflessness, so that the renewed Church can be the catalyst for a redeemed society.

2. More specifically our task is to help the individual, no matter where he lives or what he does to find significant meaning in his life and work leading to fulfillment of life as a 'whole being'; then, to help him give expression to this meaning and fulfillment in the society in which he lives and works. It is our conviction that in this process the victory of the cross provides the answer to man's and society's deepest needs and problems and frees and gives man the power to overcome them.

3. Our task involves citizenship training (for nation-building) as a Christian responsibility. This can be done through educational programmes that deal with the social, political and economic issues facing the people or any other relevant topics of this nature and through participation in service projects in these fields.

4. Since the present educational system tends to produce uniform, non-creative persons, and we are convinced that God calls us to be leaders in society, our task is to provide opportunities for an inductive approach to learning. We can do this by gathering persons together and training them to think through, to analyze, to discern and to solve questions and problems facing them and the nation. No solutions can be offered to them without their involvement. The solutions must be their own. In other words our job is to gather people and help them :

- (a) lay bare their inner needs
- (b) identify specific problems
- (c) seek together for solutions.

This we believe will help persons to be alert, thinking, astute, responsive leaders.

In addition to the above, in our approach we need to keep four aspects in mind :

- 1. A two-fold approach :
 - (a) an academy approach, i.e., an Institute or Centre for conferences, seminars, courses, etc.

(b) a mobile, field work approach, *i.e.*, a programme that will serve those in the rural areas in both general conferences and specific practical projects arising out of the former.

2. Our approach needs to be patterned, tailored to three groups in society :

- (a) illiterates
- (b) literates
- (c) intellectuals and experts.

Conferences and seminars are suited to categories (b) and (c). We still need to develop a new pattern for the illiterates apart from 'literacy campaigns'.

3. We are deeply aware that it is because of God's call to us and because of what He had done for us in Christ that we find ourselves called to witness to His love in this work. Being conscious that these Christian insights guide us we endeavour to manifest them in our work. But on no account would we force others into our position. If in the exploration together of human need, life's meaning, etc. they come to accept the Christian position we shall be glad. Out of an objective concern for them as our fellowmen we shall seek to bring to them the knowledge of what God in Christ has done for human need.

4. We recognize that some of our programmes can only be carried out within the C.S.I. structures, but we approach our work, whenever practical, ecumenically.

During the past year, 1968-69, our programmes include two one-day conferences arranged in rural local council areas when five parishes or more have sent their representatives from the various walks of life. In the forenoon session there was Bible Study to understand such concepts as God's People, God's world. A session on the role of women was also included. In the afternoon session group discussions were held on issues found in the newspapers. Thus, the Christian insights gained in the Bible study were related to day-to-day problems. A final session, planning for laity work in that particular area, concluded the conferences.

In one pastorate, 'patti mandram' was held on the theme of Uppsala, 'Behold, I Make all Things New', thereby bringing out the vertical and horizontal interpretations of the Gospel, again with a view to relate the faith to everyday life. One urban church has been selected as a church-centered pilot project. It is called 'Project Discovery'. The purpose is to help the church see itself as a witnessing community, to understand its role as the 'People of God' in the church but more importantly in the world.

Sister Celia, also head of the Department of Religious Education, has tried to encourage the formation of Christian Teachers' Associations in each school where Christian staff members could meet for fellowship, discussion of problems, and to explore their faith in the light of their professional situation and needs. Before the Laity Dept. was formed, a course was run in 1967 for a group of high school teachers using the study materials in Hans-Reudi Weber's 'Salty Christians'. An ecumenical outlook in all this has been recognized as important and two consultations for Christian teachers from all traditions represented in Madurai city have been held. It is hoped to reach out to the needs of Christian teachers in non-Christian schools, and also to the responsibilities of parents.

An encouraging development has been the starting of village women's classes, not only for the growth in the faith but for understanding matters of health, hygiene, family responsibility etc. There is also an emphasis on reaching out in love and service to the community and nation, broadening their knowledge of the Church and its task, understanding more of the world's affairs and learning to understand and cope with the problems of over-population, malnutrition, etc. The Laity Dept. will be working closely with the Women's Dept. in the implementation of such a programme.

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In the coming year (1969-70) we will continue some of the existing projects such as the Christian Medical Fellowship with possible extension work in other areas and the Ecumenical Educational Consultations in Madurai city. We will continue to work with existing groups, meetings, conferences, etc. whenever possible in introducing and pursuing our objectives. It is our plan to concentrate more fully on working through urban and rural congregations by offering study courses dealing with the laity and the nature of the Church. We are also planning courses with pastors studying Kraemer's, 'A Theology of the Laity'. Another approach will be to hold a series of 'citizenship colloquies' using speakers from secular life in several of the urban churches.

We have introduced the concept of laity work in two of our local councils (rural) and plan to follow up with conferences for professional groups such as rural teachers, agriculturists, labourers and merchants. In the Madurai urban area we also plan to hold some general conferences and some professional conferences for policemen, railway workers and drivers. These will be done on an ecumenical basis.

Financially, it is the policy of the Laity Dept. to keep expenses minimal so that the work can be as self-supporting as possible. We have a strong feeling that assistance from outside should be kept to a minimum and that genuine interest will be aroused and responsible work done only by a local church and its people who support that work. But having stated this we realize that in our world of unequally distributed resources there is a definite place for mutual assistance to be given and received on a responsible basis, and especially among Christians for the work and witness of the Church. Yet we feel that it would be healthy if such help were only requested and accepted for special needs as they might arise and not for ordinary operating expenses. Therefore, we feel that financial assistance in the area of capital expense could be conscientiously accepted. The Dept. has now drawn up an annual budget which has been approved by the diocese to cover the ordinary operating and programme expenses.

Regarding our future plans and needs we have both short and long term goals. Our immediate need towards being more effective in our total programme is to secure and send a person for training in Mission to Industry and Urban work. Such training could take place at the Ecumenical Social and Industrial Institute at Durgapur or perhaps at William Temple College, Great Britain. As to longer range goals we have two proposals:

(a) Rental of space in Madurai city to carry on a new ministry to both Christians and non-Christians. This centre might be called, 'Lay Institute for the Study of Responsibility in Society'. In such a place short meetings and debates, as well as one day seminars could be held for study and action projects, for open discussion of relevant social, political and religious issues for both Christians and non-Christians and for meeting informally persons of different religions and persuasions. A trained leader would be necessary to staff such a centre.

(b) Since some of our work is already being carried out on an ecumenical basis it would be realistic to consider the establishment of an Ecumenical Lay Training Centre for this region. We are planning to hold consultations with T.E.L.C. and the Roman Catholics in order to determine the feasibility of implementing this. Contacts have already been made and the replies have been encouraging. It is possible that other denominations would want to join such a centre. If such a centre proves practical, perhaps both ecumenical and denominational conferences, seminars, etc. can be held there. This would depend upon how such a centre was organized and administered. We would need to

find an acceptable location and, as in a Diocesan Centre, provide adequate facilities for a full programme (hostels, residences, conference, study and administrative rooms, etc.). Three C.S.I. locations have already been mentioned.

This year the T.E.L.C. Tamil Seminary in Tranquebar and the C.S.I. Tamil Seminary in Tirumarayur are joining

in the Tamilnad Theological Seminary located in Arasaradi, Madurai. We are also investigating the possibilities of co-operating with T.T.S.

Much is still left unsaid but this will at least point the direction in which we are going and would like to proceed.

Ministry and Service*

Mark 10:45. The Son of Man did not come to be served but to serve, and to surrender his life as a ransom for many.

'Religion is unbelief. It is a concern, indeed, we must say that it is the one great concern of godless men.' So wrote Karl Barth in a provocative paradox. He goes on at some length to explain what he means, namely, that all man's thought about God, all his religious activities and observances, even those that bear the name of Christian, have no worth or meaning unless they are given to us by God's revelation of himself in Christ. Non-Christian and Christian alike, they come under the divine judgment. Religion, as he puts it, 'is a feeble but defiant, an arrogant but hopeless, attempt to create something which man could do, but now cannot do, or can only do because and if God creates it for him: the knowledge of the truth, the knowledge of God'.

We may well not go all the way with Karl Barth in this negation and devaluation of all religion. To quote his words thus may seem a rather unduly offensive way of beginning a sermon during this most religious of all religious observances, the ordination of a minister of religion, one who intends to devote his life to religious activities, to the conduct of religious worship and the giving of religious teaching and exhortation. The point is that these words of the great German theologian, whether we like them or not, whether we agree with them or not, are a challenge that ministers and laity alike ought to set before themselves, a needle that pricks to the heart of so much of our Christian piety, not least that of the Christian minister. How much of our Church life, its organization, its social functions, even its more specifically devotional functions of worship, preaching and religious instruction, how much of our so-called Christian traditions and standards of conduct pass the test when we ask whether or not they are inspired by the revelation of God in Christ? More particularly, how many of the things that a Christian minister is expected to do or say pass this test? If we think deeply and radically we have to admit that only too often they do not, and that if the life of the Church in general and the ministry in particular is to shine forth as God intends them to do there must first of all be a negation of Church and ministry as they are.

What, then, is the true ministry that God, as revealed in Christ, wills to show forth in his appointed ministers? It can only be a ministry according to the pattern of the ministry which Christ himself exercised on earth and still, we believe, exercises in a different mode as our exalted Lord.

Christ, as Peter says in his I Epistle, is the 'Shepherd and bishop—overseer—of our souls'. He himself illustrated the meaning of his ministry in the parable of the shepherd seeking the lost sheep. Hence the name 'pastor'—shepherd—given to the Christian minister, a name likely

to be preferred to presbyter, I understand, at the present stage of debate between the Lutheran Churches and the CSI about a plan for future union between the Churches. Later Christian tradition has come to associate the function of oversight—*episcopate*—more particularly with the office of bishop, who is also shepherd of shepherds, and the task of shepherding the flock with the office of presbyter; but the truth is that to every minister, whether he be deacon, presbyter or bishop, or an unordained catechist, the responsibilities of oversight and shepherding are given in different measures and varying ways to each according to his ability and situation, according to the gifts that God has given him and the particular work to which God has called him.

Over against the shepherding of the flock stands the call of the Christian minister to reach out to those not yet reached, to bring in those hitherto outside, to found and build the Church where it has hitherto not been in evidence. In other words, the Christian minister is called to be an apostle, one who is sent on a mission; and that too is according to the pattern of the ministry of Christ himself; for he is the Apostle from whom our apostleship is derived. Because and as the Father sent him and he obeyed, he also sends us and expects us to obey. Indeed he is the Apostle who not only sends his apostles, but goes before them into 'Galilee', Galilee of the Nations, to give it its full name, being the meeting point between the People of God, Israel or the Church, and the peoples of the world and their cultures. In exercising our apostleship we have constantly to remind ourselves that we are not taking Christ to a world in which he has hitherto not been present, but rather following him into a world whither he has already gone before and where he is already at work. It is by this conviction that the Lord is working with us and still more has already been at work before us that we are given courage and faith for our mission.

Once again this apostolic aspect of our calling is not confined to any one form of ministry, nor does it belong to the ministry alone. Sometimes there may seem to be a tension and conflict for the minister between the task of shepherding within the fold of the Church and the task of outreach in mission to the world. A minister's congregation expects him to attend to their needs, to be present and pray at their public and private occasions, to look after their schools and other Church organizations. How can he find time to reach out beyond the Christian circle when so much of his energy has to be directed within the Christian circle? The answer is, of course, that an apostolic ministry can only exist and be effective within an apostolic Church. If the Church as a whole is not conscious of its mission to the world and is not exercising that mission in every aspect of daily life the little individual and unbacked efforts at evangelism of the minister are not likely to be of much avail.

The same close relationship which we have noted between

* A sermon preached at a Deacon's Ordination in Madurai on 29th June 1969 by the Rev. T. S. Garrett who was until recently Head of the Department of Religious Studies, University of Biafra, and has now returned to South India to join the staff of the CSI-Lutheran Tamilnadu Theological Seminary at Arasaradi, Madurai.

the ministry of Christ, the ministry of the minister and the ministry of the whole Church applies to other titles given to the minister. He is a priest because Christ is our great High Priest, a representative in worship and in life of God's people to God and of God to his people. And again, though in some Christian traditions the title priest has been appropriated to one order of ministry, we must emphasise that this representative character in worship and in life is shared by all forms of ministry and indeed by the whole people of God, who alone in Scripture, apart from Christ himself the great High Priest, are called a 'royal priesthood.' Likewise too the minister—not apart from the Church, but together with it—is called to be a watchman and a prophet, because Christ was the greatest of the prophets who declared the good news that God's kingly rule was at hand in his day and generation and the watchman who kept watch when even his disciples had fallen asleep.

But perhaps of all the aspects of the ministry after the pattern of Christ's ministry to which we are called, the one on which we should ponder most deeply is that of the servant, as expressed by Jesus in the words of our text. The word minister itself means just this: servant, domestic slave.* So too does the word *diakonos*, deacon, the ministry to which our brother here is now being ordained.

In fact a literal translation of the words of our text would be: The Son of Man did not come to receive the personal service of deacons but to serve as a deacon and give his life a ransom for many. Not that Jesus or the evangelists who translated his words were referring to the later Christian diaconate. They were simply using a verb that denoted common domestic or public service as the truest and most profound expression of the meaning of the life and work of Jesus on earth.

The occasion on which Jesus spoke these words is significant and revealing. Two young men, James and John, members of the inner circle of his disciples, had come to him with a request. They expected his kingdom, when it came, to be not very different from that of any earthly king, and they hoped for high positions in the government of it, positions perhaps that would bring them prestige, influence and wealth. These were the men whom Jesus had chosen to be his ministers, but not in the way that they understood and expected. The other disciples too, who are reported to have been angry with James and John, had not long before been involved in a sordid wrangle as to who should be the greatest, who should have the most important positions in the coming kingdom. Jesus has to

make quite clear to them that discipleship does not mean this kind of thing at all. There is the justification of Barth's provocative words with which we began. There is the negation by God in Christ of all the worldly hopes of men that pass for religious hopes, even in the very inner circle of Christ's disciples!

In the years 1945, and 1946, when CSI had still not come into being but was, to the consternation of many, in grave danger of being inaugurated, some learned scholars got together in Britain to produce a weighty manifesto directed against the CSI's position. They called the book which they wrote in symposium *The Apostolic Ministry*. Its main point was that the 'essential ministry' was the episcopate, the true heir and successor to the apostolate, without which no Church was a Church and no ministry was a ministry. If we have come to see apostleship and oversight as not confined to any one form of ministry but shared in different degrees by all forms of ministry and by the Church as a whole we shall hardly be in agreement with this view. But if there were such a thing as an 'essential ministry' it would surely be the diaconate; for presbyters and bishops still remain deacons. They are servants of Christ and his Church, and one of the Pope's more scriptural titles is Servant of the Servants of Christ—if you like, deacon of all deacons. Unless it be a diaconate, a service, the ministry is no ministry at all, and unless the Church exists for service it is no Church at all.

It is not for me to specify to you, my brother, the precise forms which your ministry of service should take. But if you have to respond to many calls on your time and energy, whether you find enjoyment in thus being used to good purpose, as I hope in general you will, or whether the problems pile up at your door at times when you feel least disposed to deal with them; and if you find yourself often a passive listener to other people's opinions rather than an active voicer of your own, more often being pushed around rather than pushing others around; if you get small thanks or credit for many hours of unobtrusive work but rather get criticized and grumbled at for obeying your conscience and taking your stand, don't imagine that your ministry has thereby failed. Rather it is in this very abjectness of it, in this very character of what Paul called 'treasure in earthen vessels', vessels that get knocked about and chipped and broken, that its true meaning lies and its ultimate triumph. For this is the ministry of him who came not to be served but to serve and to surrender his life as a ransom for many.

Church's Role in Social and Economic Development

ZACHARIAH K. MATTHEWS*

The view of the Church as concerned with a narrowly defined section of man's life has proved inadequate. The Good News which Christ brought to this world referred not just to a part of life but to the whole of life, not only to individual men and women but to families, societies and nations—in short to the whole world. Nothing that concerns the welfare of God's children—and all men are God's children—should be looked upon as outside the purview of the Church.

From this point of view the social and economic development of men is as much the concern of the Church as any other institution. This does not mean that the Church must do everything. But it must make its presence and influence

felt, must show that it cares and is willing to contribute to a solution of the practical problems connected with social and economic development.

In every country the government claims ultimate responsibility for all phases of the development of all the people within its territory. But in the nature of things it cannot give equal attention to all aspects of development. It must set priorities. This involves judgment and implies a scale of values. The Church may have an important role to play by bringing informed criticism to bear upon the scale of values which determines a particular line of action. As the President of an African State has said, the Church would be failing in its duty if it did not bring to the attention of

* The Late Dr. Zachariah K. Matthews was Botswanan Ambassador to the United Nations.—Ed.
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its government what it considered to be shortcomings in either the policy or the schemes of the government.

There is no guarantee that this advice would be followed, because other factors might outweigh the value of the Church's advice. But the Church has the function of offering constructive criticism of development schemes.

Sharing the Burden

This implies, of course, that the Church must identify itself with the goals of development in the nation. In putting forward programmes, the nation naturally looks to every section of the population and every agency for maximum support. The Church is no exception. It would be wrong for Christians to regard themselves as standing outside the nation ready to reap the benefits of economic progress but not willing to share in any of its burdens. This applies particularly in ex-colonial territories where the Church may be tempted to act as if it were a foreign institution entitled to special treatment. It will be expected to take its full share of responsibility in the endeavour to reach the goals the nation has set itself. In that way, it will become part of the march forward of the whole nation.

It would be foolish to assume that national development will follow the same course everywhere. The primary requirements of social and economic development in a newly independent country in Africa will obviously not be the same as those of a country in Latin America or in Asia or in Europe. In the newly independent African states the most important objective is to develop a sense of national unity among the people, who usually consist of a number of different tribal units speaking different languages and following different traditions. If such a nation is to reach the point where it can stand on its own feet under the strenuous competition of the modern world, the first essential is to achieve national unity.

Reference has been made to the fact that in the early days the Church pioneered many developments in different countries apart from preaching the Gospel. We also noted that in modern relations the government tends to assume responsibility for every aspect of national life but it cannot give equal attention to all aspects. Therefore, it would be possible for the Church to continue to exercise its pioneering spirit by seeking to provide for those aspects of national development which the State is unable to cater for. Moreover, the Church, which is not bound by political considerations to the same extent as the government, may be able to experiment and to try out new methods of dealing with problems which later may be adopted by the State if they prove successful. This applies particularly to the field of education, one of the basic problems confronting newly independent countries. Here the task is to find systems that meet the actual needs of the country rather than being mere copies of systems developed elsewhere.

In this connection the Church may be able to bring to bear an element of flexibility which may not be possible for a government agency to adopt.

One of the most important aspects of national development is the promotion of a sense of social justice. The Church can draw attention to the limitations of schemes which are proposed, citing the extent to which they do or do not provide for the social justice which is so desirable between groups or classes within the population. In the field of economic development unless special attention is paid to this matter, progress may be achieved at the expense of standards of human decency and freedom.

Courtesy: *The Indian Witness*

Who are you? A Giver or a Getter?

E. C. BONNELL,* Madras

Man can be primarily divided into a *Giver* or a *Getter* but what would God want us to be? In Ecclesiastes 11:1 we read 'Cast thy bread upon the waters, for thou shalt find it after many days'. Queer, isn't it? Bread upon the waters and to find it after many days! The favourite explanation of this text is that it inculcates a liberal charity. By frequent admonition we are exhorted to liberal charity. Give your bread to anyone who chances to need it and you will at some distant date receive a reward. But don't do it for the sake of the reward.

The main choice for any man in his life is: Is he to be a giver or a getter? If a man sees life as an inevitable struggle between man and man for material advantages in which he must fight resolutely for a decent share, then he will side with the getters. If, however, he is more of an idealist, he is ready for adventure and is fired not infrequently by an impulse to risk himself to save others. He sees life as a struggle towards the light; there are thousands that have need of him. He decides to cast the bread of his body and the wine of his spirit upon the waters and for that his friends sometimes call him a fool. Having made the great decision to give, rather than to get, the subsequent choices such as that of occupation pales into comparative insignificance.

Every known field of Christian activity is a field of service. It matters little which corner one decides to fill, as long as the root of the matter is within him and that root is the desire to serve rather than to command.

No man living is getting or giving all his life, but every one has chosen one or the other as the dominant purpose of his life. Having decided to give rather than to get, a person will regard service as something that the strong is called upon to render to the weak, the doing of something for some one else.

The course of social thought in this century has been sorely buffeted by World Wars I & II, but the new appeal voiced in many different keys for the strong to help the weak, the rich to give to the poor, sounds now more clearly. Progress comes only when men of different experiences understand one another and join together in search of truth.

Man has therefore to throw all he has, wit and good will, smiles and scholarship, into the adventure. He cannot choose an easy life which proceeds without jolt or worry, but must throw himself in faith and fun upon the great bosom of the World believing that if he does his best to serve, his life will be abundant. Poverty or wealth may come upon him, he may be able to pay for his children's education, or he may not, it matters little. But finally he

* Mr. Bonnell is a retired Secretary and Treasurer of the Government General Hospital, Madras.—Ed.

will learn that eternal gifts come only to those who in their turn give all they have.

The bread in the east is made in the form of thin cakes which could float for some time if thrown into a stream and if it be objected that no one would be guilty of such irrational and silly action as flinging bread into the water, it may be answered that this is just the point of the verse. Do your kindness and exert yourself in the most unlikely quarters thinking nothing of gratitude or return but only of duty and surely a recompense will be made in some form or other.

In times of famine, in cases of affliction and sudden calamity, it is a duty to supply the need of the poor and hungry. Almsgiving is the natural necessary expression to a healthy Christian character.

Let us consider Barnabas, who is set as an example of a man of generosity in the Bible. The first generosity he had was of the hand; the second generosity that he had was of the mind; the third was of the heart. These three generousities of the man being before us, we can imitate him as the truly generous man, that is, the Giver.

Barnabas was generous in hand when he sold all his property and gave it all for Christ.

Barnabas was also open in mind—open-minded. A strange convert came to the disciples—the strangest ever seen. Barna-

bas came forward, took the young disciple by the hand and gave him the weight of his influence—the influence of wealth of character. He told the apostles of the man's wonderful conversion, etc. He said to them, 'Accept him I beseech you. Believe me, he is a gift from God.' Let not prejudice reject a chosen vessel of the Holy spirit,' and that saved Paul who later became a highlight of Christendom.

Barnabas was again generous in heart. On his first missionary tour, Barnabas had taken such a prominent part that the Lystrians called him the King of the Gods and Paul his Chief Speaker. But later Mark had come between them. He had played the coward on the first journey and gone home to his mother but was sorry and wanted to make amends. But Paul would not have him. 'Ah, you must not be too hard on the poor fellow,' says Barnabas. 'Though he failed once he need not fail a second time.' But Paul would not have him. The quarrel was so sharp that they separated.

The greatest of all verses in the Bible is 'For God so loved the world that He gave. . . . The secret of a happy life is not to get but to give. No one can lead a good or a true life without service. No life can be right that forgets God and no one can have a complete life who thinks and lives for himself. It is more blessed to give than to receive.

Surely you will choose to be a giver?

' Periannan '

(The Late Dr. S. Jesudasan of Tirupattur)

Here was a man for whom life never lost the halo of love—that is the abiding impression of my long contact with Periannan. What a relish he had for living and how vastly he enjoyed being alive to the very last year of his life which ended at the age of 87. He was interesting because he was interested in persons and things. His open heart won for him a multitude of friends across the seas and the length and breadth of the country. The chief charm of his writings and composition of Tamil lyrics lies in the portraying of his autobiography. Pick up any one of them and you will not read far before striking some personal experience, confession or adventure. When you met him you would be impressed by his talkative and simple nature. His 'genius' was in the realm of friendship. Most of his friends enjoyed his life-long friendship because he kept it afresh by frequent letters and occasional visits to their homes. He enjoyed and appreciated their hospitality and shared their problems and carried comfort and cheer to their homes. His spiritual disposition was a natural source of relief that his patients found in his conversation with them as he went round the hospital wards.

Periannan was not without his faults. He often would stick to his point of view so firmly that some times people felt that he was stubborn. None could make him change his mind by argument or persuasion on certain matters on which he had taken a decision. Such an attitude which led to controversy was taken by him in relation to the affairs of the Ashram. He was liberal and broad-minded with regard to different doctrinal position of various churches. With fundamentalist, with High Church and Evangelical, with Roman Catholic and Protestant, he had no discernible quarrel. With true catholicity of spirit he moved among them with the easy grace of a man who picked flowers from all their gardens. He most often preached the Gospel of Love. He often emphasized to the Ashram mem-

bers in his talks that, however divided we may appear with regard to our individual views, nothing could break the bond of fellowship if we had that great Love in our hearts for our Master and for one another. He founded the Ashram on this great basis and all will be well with it if this supreme love is kept aflame in the hearts of its members. Here are a few sentences taken from Periannan's autobiography: 'In a land where Hindu-Muslim bigotry and intolerance have produced tragic results, how very very careful and diligent we Christians should be to demonstrate how we His disciples love one another and are united, and also that we are not narrow-minded and intolerant fanatics but "filled with the love of Christ." We should seek to understand the Faiths of our countrymen with real love and sympathy in all humility. This should be the spirit in which members of Christian Ashrams should approach our non-Christian countrymen. The "Arena of Faith" must also be the arena of Love, and the conquest of Faith must be that of the Love of Christ. Yes, that is my only hope. As I grow old I feel the truth of God's promise, "As thy days, so shall thy strength be". If we live a life triumphant in the ordinary daily life and prove faithful in the small things our ultimate triumph over all opposing forces will be certain and our God-given vision will be fulfilled.'

Courtesy: *The N.M.S. Intelligencer*.

[Dr. Jesudasan influenced the minds of hundreds of people, especially youth, who came to know him. Apart from the contribution of his personal life and thoughts, however, he was also a symbol for half a century in the Indian Church. He was a symbol of the primacy of spiritual values in life, of the need for the Church in India to find expression for its life in the culture and thought-forms of India and of dedicated service.—Ed.]

C.S.I. Overseas Mission to Thailand

A Short Report of our Work (1968-69)

'Praise be to The Lord, for His mercies endureth forever.'

Our work can mainly be divided under three topics, Evangelistic, Pastoral and Teaching ministries, and I try to give a few details under each.

Evangelistic Ministry

Our main Centre is at Ban Muang, about 40 km. from our home, where a small Christian group was begun by our efforts 4 years ago. I and Sen, my leper-evangelist contact with non-Christians at this centre and other leprosy groups. God gave us 38 new souls through adult baptisms in this year. Five major evangelistic campaigns were made by our Seminary and Bible students. Sen and I have visited leprosy wards and had personal contacts with non-Christians not less than 20 times.

Pastoral Care

I used to be the Pastor of 12 leprosy groups, which involves house-visits, Bible teaching, annual revival meetings, administering holy sacraments and preaching the Word of God. My visits to these groups from Friday to Sunday of almost each week may be tabulated as below. Mano invariably accompanies me and helps in women's meetings and house visitings. I was enabled to arrange and lead revival meetings at two churches during the year which had good results.

Name of the Groups	Number of visits	Distance from home
Chom Tong	4	70 km.
Huana Ken	3	75
Gong Loi	2	160
Mae Soi	4	85
Huai Yee Ling	5	77
Pak Tang Jeran	4	50
Rong Nam	6	35
Pang Hai	2	40
Trinity Village	9	90
Pang Fyang	3	100
Fang	2	150
Lee	3	140

Teaching Ministry

The Thailand Theological Seminary has five departments, and I teach in three of them. I teach Evangelism at the Dept. of Theology, where students are trained for ordained ministry, 48 hours in two semesters. Evangelism, Theology and Church History are my subjects at the Dept. of Christian Service Training Centre, 7 hours per week, for three semesters. These students will be paid evangelists after a three-year course. Also I have been appointed as the Dean of the Dept. of Lay Men's Institute, which runs only for 6 weeks in a year, from the middle of February to the end of March. Two American missionaries and one Thai pastor helped me this year. We had 18 girls and 13 boys from various rural churches, mostly farmers who have 4th standard as their general education. I had the opportunity of training them as voluntary workers to help the rural churches in worship and evangelism. When a student completes a cycle of four years he is eligible to get our certificate.

A few changes in our work for the year 1969-70

The Personnel Committee of the Church of Christ in Thailand, in consultation with the local council, has advised me to take care of a new area for the pastoral work, confined only to four churches, two leprosy people and two normal people. This means the burden of long distance travels has lessened and that the work can become more concentrated and deepened. Evangelistic and teaching ministries will continue as before.

We need your sympathy, support and prayers

God is opening wide opportunities for work and toil in this land of Thai. The Risen Saviour is over-coming obstacles and problems wonderfully in our lives and task. Though unworthy servants we are with our failures and shortcomings, yet the Spirit of the Lord is powerful to defeat the Adversary. Therefore, we request the prayers and support of all of you on whose behalf we are called to serve the Lord in this land.

P.B. III, Chiangmai,
Thailand.

THEODORE PAUL MANICKAM.

Extracts from the Annual Report of the C.S.I. Hospital, Nagari, for 1968*

The past year has been for the hospital one of steady advance and development. This development has not been only on the physical level. The staff members have been clearer in their minds on the aim of our work here together. We have been more conscious that we are a group of people called together by God for a special purpose here in Nagari—namely to care for the health of others in the name of Jesus. We certainly have become more aware of the fact that work done in His name must be done well and thoroughly and with real love and concern, and that this concern extends to the patient in his environment and to his mental and spiritual well-being.

We have discovered also another reason why our medical work must be first class, or at least, we are becoming more conscious of it—the fact that in caring for the patient we are actually caring for Jesus. In Matthew 25: 40 we read that in as much as we have done it unto the least of these his brethren we have done it unto Him. Jesus is there in the bed in pain. Jesus comes to the out-patient department with malnutrition or with leprosy.

Our calling as Christian medical workers is very high, very demanding; and we can never be satisfied that we are doing it well enough. As in our private lives we find that the closer we walk with God, the more we see our sin and

* Sent to us by a layman with the permission of the Medical Superintendent as a supplement to the Number on *The Church and Medicine*.—Ed.

unworthiness, so in the hospital the more we realise God's great love and concern for people, the more dissatisfied we are with our efforts in caring for our patients. We can only continue to look to our Lord and Saviour, to admit the feebleness of our efforts and to let Him live and work through us.

It is in this way and in this way only that we can become a Christian hospital and a Mission Hospital. A Christian Hospital is not a hospital owned by the Church; it is not a hospital where preaching is carried out; it is not a hospital run by a Christian staff. It is a hospital where Christ dwells, where Christ lives in the hearts of the staff, where His healing love is manifest. And a Mission Hospital is a hospital where the staff really have a mission in life—the mission is to allow the Lord Jesus Christ to dwell in us; to love, to care, to give, to spend ourselves—yes, even to suffer—for the sick community and its members who are his brothers.

This is our mission and our very great privilege. I cannot think of a greater; and it is this sense of privilege that should keep us full of joy in our work, however tired we become.

The hospital's work has continued to increase during the year. The total out-patient attendance of 60,000 was an increase of 10,000. The number of people admitted was also higher than ever before, as also was the amount of surgery done.

The number of deaths occurring in the hospital is an unseemly high figure. There is a very sad explanation for this. More patients are coming to us in the last stages of their disease. During the week in which this report was written two such patients died in the admitting room itself. In the villages around there are more and more unqualified people setting themselves up as doctors. Some do after a 3 month correspondence course; others do not bother to have even that training. It really is extraordinary how people will risk their lives and those of their dear ones by going to such people for medical aid. It is very obvious that practitioners of western medicine have not yet succeeded in gaining the confidence of the people.

One of these reasons is financial. We, as a profession, have steadily increased the cost of our medical services. We love to improve our nursing standards, to have more facilities such as X-Ray equipment and elaborate laboratory tests, for we have been taught in our medical schools that this is better. But by doing so we have outpriced ourselves—priced ourselves out of the range of the poor villager.

It should be our aim here, in a poor rural area, to practise our profession as cheaply as possible. We should also try to influence the teachers in our medical schools along these lines. I was taken aback recently when one interne doctor said that it was her impression that in her teaching hospital drugs and tests were ordered without any concern for their cost. This is a big problem and not simple to solve. But we really must come to grips with it.

In our hospital we are often faced with some hair-raising problems because of the extremes of pathology presenting here. It is not just a woeful neglect of health, not just a lack of money, but basically it is ignorance which keeps people from the hospital until it is too late. We had one patient, a woman of 32 years, who attended in June. She was brought by a concerned and knowledgeable neighbour who, incidentally, is a Hindu disciple of our Lord Jesus. The woman was pregnant for the 15th time, but had never succeeded in producing a live baby because she had syphilis. From that time she regularly attended ante-natal clinic, and was delivered in hospital in December. Christmas day was an even happier day than usual, for it was that day she was discharged with a baby girl.

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Staff

I have been very conscious of the team spirit of our staff during the year. I think we have grown together and are realising that we are dependent on one another in our work. It is so important that there is no feeling of status in our hospitals, which is really only a form of the caste system. A doctor is not better than a nurse or a sweeper, he has a different role to play.

Finance

Our deficit increases year by year. We meet it with the gifts of the Methodist Missionary Society and the Australian Presbyterian Mission and from other gifts. The deficit is due to the free treatment we gave, which came to nearly Rs. 50,000 for the year, which is 25% of the total income.

There is another figure you need to know to get a true picture of the hospital's financial state. If the hospital had to pay the income of our two foreign doctors at the rates for Indian nationals, we would have needed another Rs. 19,000. This amount is equivalent to extra gifts from the Church Missionary Society and the Methodist Missionary Society, making our total donation from mission boards to Rs. 44,000. (Total expenditure of the hospital for the year Rs. 235,000).

Interne Training Programme

It is too early to review this programme in much detail, but from time to time we should remember why the project was initiated and if those aims are in any way being met.

The problem which the Christian Medical College in Vellore faced (and I quote from letters from the Director) was how to provide effective medical education for, firstly, specialists and potential teachers of medicine, and secondly general practitioners and general duty doctors to serve in rural areas. In seeking the former, Vellore has been less effective in the latter.

The solution decided upon was to expose internes to a rural hospital providing effective medical and surgical care at minimum cost, which was reaching out into the community with educational health programmes, and to demonstrate to them that effective and mutually satisfying patient care is possible in such an environment. Indeed, to show them that medical service in such an environment can be exhilarating, satisfying and an infinitely worthwhile way of life.

So, the primary aim of the Nagari project is to make the medical course at Vellore more effective in preparing doctors for rural medical service.

Last year we had a total of 28 internes pass through Nagari, more than half the total number of internes in the year at Vellore. So we had a wonderful opportunity to help these young men and women and our country through them. We get interesting comments from some of these internes about their Nagari experience. Here are some of them:—

'We seem to be able to get people better in Nagari with less fuss and far more cheaply than we can in Vellore.'

'The absolute discipline maintained among the staff and the services rendered to the people in the true Christian spirit is what appealed to me most'.

'I thought my ambition was to do a post-graduate course and get lost in the working of a big hospital. But Nagari has changed all that. Now I want nothing better than to work in a place like our hospital in Nagari.... I think it is the warmth and friendliness, the trust and the thoughtfulness of the staff there that makes Nagari so important in the lives of those who worked there'. 'We have always thought that to work in a rural hospital was a great sacrifice; but now I realise that it is a great privilege.'

Medical Evangelism

We have done a lot of thinking on this subject and over the years we have tried to change the patterns. I understand that there are still people who feel that Christian Medical work is not an end in itself but that it merely gives us an opportunity to preach to people who are collected together at a time of spiritual vulnerability; and an evangelist is employed to do this usually. We here have felt that the emphasis should be that Christianity is caught, not taught. If we are not Christ-centred people, all the preaching in the world will not convince people of God's truth. We here have largely stopped preaching in our hospital and have tried to concentrate on two things: on becoming Christ-centred people whom God can use to help others, and through whom God can communicate Himself to others; and secondly, on trying to speak with some patients about *our* experience of Christ, but this is not where the emphasis lies.

I think God has spoken to us as a staff, and has been guiding us, and there does seem to be an atmosphere in the hospital which makes it far easier to help those in spiritual need. I thank God for this and pray that increasingly He will be able to work through the staff to bring healing of body and soul to those who seek our help.... I would like to thank each member of staff for their comradeship and loyalty. We have done much together, I have been so lucky to have been with them in it. I am only sad that I cannot stay longer and that I have not been able to do the work more effectively.

I trust God will continue to bless His work here and to use this hospital to His glory and the welfare of His

children. I pray that each member of the staff will be able to allow Christ to live and dwell in them, so that the C.S.I. Hospital, Nagari, will be His hospital with His Mission.

J. E. CRANSWICK,
Medical Superintendent.

Statistics for 1968:

Out-patient Department:	Total	59,769
Tuberculosis	"	277
Leprosy	"	1,326
In-Patient Department:		
Total admissions		3,275
Maternity: Total deliveries		384
Assisted deliveries		81
Caesarian Section		29
Surgery: Major Operations		196
Minor operations in o.p.d.		788
in theatre		1,264
Family Planning		
Tubectomies		95
Vasectomies		8
Loops		79
Roadside clinics: Total roadside attendance		3,760
Beds		80
Private Wards		9

Staff: Doctors 3; Trained nurses 25; Nursing aids 8; Compounders 2; Path. Technicians 2.

Finance: Credits Rs. 207,000. Expenses Rs. 235,000. Deficit Rs. 26,000. Recorded free treatment Rs. 49,869.

Friends of the C.S.I.

On May 1st, 1969, the Stratford-upon-Avon Friends of the Church of South India held their Annual Meeting in the Methodist Church hall.

The Rev. D. J. S. M. Hooper, M.A., presided and the speaker was Mr. Victor Pandian who is in England for a course in Youth Leadership.

His address was inspiring and he can be assured of our thoughts and prayers—we wish him success in the work he is undertaking.

£18-5-6 was raised for the C.S.I. funds and five new friends were enrolled.

Hon. Secretary.

Bible Study and Leadership Training Conference

South Tamilnad S.C.M.

June 1 to 7, 1969

The Conference was held from June 1 to 7 at the C.S.I. Rest House at Muttom, near Nagercoil, a beautiful sea-side place on the south coast. The organisers were the area Senior Secretary, Rev. R. Sonny Yesudian and the area Travelling Secretary, Rev. D. Arthur Jeyakumar. Nineteen students and about eight senior friends participated. The leaders were Bishop Gnanadasan, Rev. Keith C. Ogier, the National Study Secretary, Miss Mary Brown of the Lady Doak College, Madurai, Mr. J. Lycias Joel and Mrs. Adaline Farida Mathuram, both from Christian College, Martandam, and Miss Aroma Glory of Sarah Tucker College, Palayamkottai.

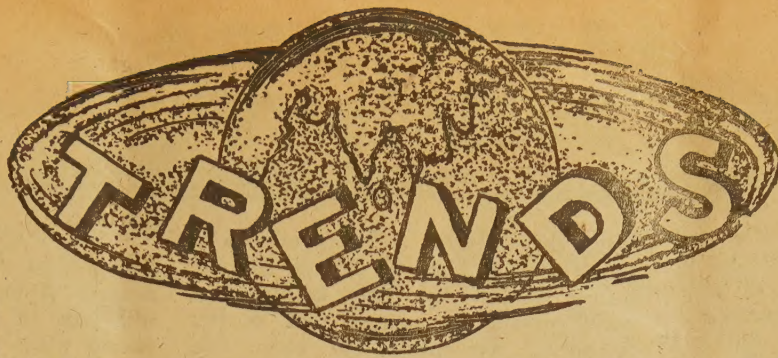
The theme was 'A New Humanity in Christ'. Bishop Gnanadasan opened the conference with holy communion on June 1. Rev. Keith was leader of the Bible studies which were soul-lifting, heart-searching and eye-opening.

Miss Brown led the leadership training Programmes so scientifically that the delegates found it most useful, befitting the aim and name of the conference. The delegates went into two groups for the workshops which were led by Miss Aroma and Rev. Jeyakumar on 'S.C.M. as a church in the University' and 'S.C.M. as a servant of the nation', respectively. There were two groups for the Book Review sessions which were led by Mrs. Adaline Mathuram and Mr. J. Lycias Joel. The Book was *The College Student—Our Hope* by Dr. J. W. Airan.

Eminent men from various walks of life spoke in the evening sessions relating their vocations to the theme. Dr. Syed Ali spoke from a Muslim's point of view. Rev. V. D. Sahayam laid emphasis on transformation of

(Continued on Cover page)

[AUGUST 1969]



World Council of Churches

During August this year, the summer meetings of the World Council of Churches are being held in England. The meeting place is the University of Kent at Canterbury. Every few years a great Assembly is held like the one at Uppsala in Sweden last year. But in the intervening years the work of the World Council is guided by a body called the Central Committee which consists of 120 members. It is also attended by many consultants, staff members and observers. This, with earlier preparatory meetings, means that some three hundred people, many of them outstanding church leaders, gather from all over the world. These meetings have only been held twice before in Britain, once in 1949 in Chichester and in Scotland in 1960.

On Sunday, August 17, the delegates attending the Central Committee will travel by special train from Canterbury to London to attend worship at the City Temple. The service will be conducted by the Minister, the Rev. Kenneth Slack, who was for ten years General Secretary of the British Council of Churches. Recorded extracts will be broadcast by the BBC World Service on August 24.

BBC World Service: Sunday, August 24, 1030-1100 GMT.

50 Years' Service

Berne, (EPS)—This month women theologians in Switzerland looked back on 50 years' work in the official service of the Church. There are 36 women theologians with full-time posts in the parishes of 14 cantons.

EPS.

The Responsibility in Political Action

Geneva, (EPS)—Economic, social and political action is absolutely necessary for a Christian, Professor Andre Philip, President of the Organisation for Economic Co-operation and Development (OECD), said during a sermon preached in the Cathedral of St. Peter, here, on

Thursday evening, the 18th June, to mark the 50th anniversary of the International Labour Organization.

Recalling the words of St. John that the Christian is in the world but not of the world, Professor Andre Philip said the Christian should never accept a sacralisation of nature. He does not bow before a natural law, nor before a natural right, nor before a natural system of ethics, the former French Government minister said. The free man never bends before reality, he yields neither to custom nor to fashion nor to the wind of history. Through him it is the Holy Spirit who manifests Himself, both in judgment and in action.

New problems are arising in the ILO he said. Today, confronted by the developing countries, 'it is no longer a matter of talking about assistance or aid, but of bringing to birth an international right to development and of preparing a global strategy, with a view to a general expansion in which every people should take up its own financial and technological possibilities'. He added, 'Development is primarily the realisation by every man of what he is able to be and of what he can create'.

In the world which will be born as the result of the radical transformation of the social structures and of the great upheaval in the balance of international forces, the Christian 'ought to support the group which includes the most unhappy people, whilst remaining free to change camp at any moment—just like justice, which Simone Weill defined as 'the eternal fugitive from the conquerors' camp'.... Only a personal inner life allows one to remain, at the same time profoundly alone in reflection and totally involved in action', he added.

What this new world needs, said Professor Andre Philip, is 'an endless discovery, a response to God's ceaseless challenge to us throughout history—"Cain, what are you doing to your brother?"

EPS.

DICARWS Appeals for \$ 200,000 to shelter 1,000 uprooted families in Syria

Geneva, (EPS)—The World Council of Churches' Division of Inter-Church

Aid, Refugee, and World Service (DICARWS) has made a special appeal for \$ 200,000 for a shelter project for displaced persons in Syria. The proposed project will be carried out in co-operation with the Syrian government.

DICARWS now reports that 'Syria has about 8,000 families still living in tents in the Dera's area and Damascus. Of these, 3,000 families are Palestinian refugees from 1948 and 5,000 families are Syrians displaced from Kuneitra and the Golan Heights in the 1967 conflict'.

EPS.

Bultmann Receives West German Award

Berlin, (EPS)—Dr. Rudolf Karl Bultmann, 84, the noted scholar whose cry for 'demythologization' radically affected the course of modern theology, has been elected to the West German order, Pour le Merite for Arts and Sciences.

EPS.

Bishop Sadiq to Retire

Nagpur, India, (EPS)—The Bishop of the Anglican diocese here, Rt. Rev. John Sadiq, will retire in April next year according to a letter sent by him to his Diocesan Council.

Bishop Sadiq, who will be 60 years of age next year, has been Bishop of Nagpur for 12½ years. It is understood he will take a part-time appointment on missionary training at the Selly Oak group of colleges in Birmingham, England.

EPS.

World Council's Policy Committee to Meet in Canterbury

Canterbury, England, (EPS)—Burning issues of world impact will be discussed at the four-year old University in this ancient See of Anglicanism when the World Council of Churches' policy making Central Committee meets here next month (August 12-23).

In an agenda made public this week the Council's Committee will hear reports on racism, the Middle East and the Civil war in Nigeria/Biafra.

EPS.



SCHISM AND RENEWAL IN AFRICA

By
DAVID B. BARRETT,

O.U.P., 331 pp. (Limp 40 sh.,
cased 55 sh.)

This is a massive and painstaking study of the phenomenon of rapidly progressing 'independency' in the African Churches by the use of approved methods of sociological enquiry.

The movement for independence among Christians in Africa is both a protest against mission churches and a renewal. Between 1862 and 1967, the author tells us, there have been no fewer than 5,000 schisms in 34 African nations and colonies involving 7,000,000 adherents drawn from 290 different tribes. Though about 10% of the splinters get whittled down to nothing in course of time the over-all rate of increase in their number is about a hundred a year. The author's investigation is to find out 'to what extent, if at all, these movements are basically similar in origin and in expansion, wherein does this similarity lie, and what overall explanation does it imply'.

The author begins with a case study of the Luo tribe of Western Kenya. The Movement of East African Revival arrived among them in 1938—ten years after it had started, but it began to work deep and the schisms began with the slogan, 'I migrate with Jesus, I migrate from the Church'. Curiously enough the movement gathered greater momentum within the Protestant Churches after the struggles for political and ecclesiastical independence had been won, and within the Catholic Church after the second Vatican Council. By 1966 thirty-one district Luo separatist Churches had been registered with the Kenya Government.

The schisms among the Luo are so typical of the movements for independence throughout Africa that the author makes it his thesis that all of them constitute one single organic movement. They are described as the 'product of African spirituality stripped of support

from other cultures'. Independency is an assertion of the will of the African people to live by their culture and social genius as against that of the European missionaries to clean the cultural slates and inscribe new patterns of religious and community life on them. But the 'rooting out' of the collective unconscious or the race memories has proved to be not as simple an affair as cleaning a slate. Hence the powerful backwash of schism from the western cultural domination in the Mission Churches with the awakening of the passion for political and cultural self-determination.

The author has attempted an elaborate study of the clearly definable elements in the self-assertion that lies at the root of independency. He isolates eighteen factors and arranges them on a scale of Tribal Zeitgeist or Religious Tension. Many of them such as the practices of polygamy and ancestor worship are non-theological, while others, 'such as the study of the scriptures in the native languages, are scriptural or theological. The eighteen include apparently unconnected ones such as population of over 115,000, the presence of the cult of an earth goddess, per capita national income of over £ 25 a year, 'missionary density' and strength of Muslims in the nation. The author shows from his weighty documentation that schism is precipitated sometimes when there are only six factors out of the eighteen, but inevitably when there are more than twelve. The immediate cause for a splinter might be trivial, but the usual precipitating agency is a prophet or other charismatic personality.

As it is only to be expected the accent in independency is on a return to African cultural practices and the very names of several new Churches proclaim the dissociation from churches of the Western missionary traditions (e.g. 'Black Man's Presbyterian Church of Africa, and 'Negro Church of Christ'). While there is a return to simplicity in the matter of doctrines there is generally a tendency towards increased ritualism as evidenced by the use of holy water,

vestments of varying significance and the practice of vigils.

Though the Movement may have a background of 'inadequate theology', assume 'dubious manifestations' and be oblivious of the theological ferment taking place elsewhere, it has certain essentially Christian characteristics such as the willingness to face opposition, readiness to give, the centrality of the scriptures and the assertion of the spirit of *philadelphia*. Evangelism takes place here through the enterprise of the laity in secular occupations and not through professionals or planned campaigns. At the same time, however, the whole movement can hardly be spoken of as a reformation because it is still 'incomplete, inconsistent, partial'. It is also 'largely moralistic and legalistic' and 'verges at several points on the edge of actual syncretism'. But the author would not regard fragmentation as one of the evils of independency, for he detects at the back of it an urge for ecumenical fellowship which has made the schismatic churches turn towards World Vision International and the International Council of Churches (the American rival to the W.C.C.) for wider contact and support when repulsed by the World Council of Churches.

The author's approach and method are those of the sociological sciences and his conclusions appear to be unexceptionable. In any case only another inquirer of equal competence making the same painstaking collection and study of data could controvert them. An interesting study for the Indian Church, however, might be the completely different situation in India in respect of independency which is, comparatively speaking, a very rare and unimpressive phenomenon here—so unimpressive that, as Bishop Neill says in his foreword to the book, there was little occasion or provocation for him to take even a mild interest in the few schismatic groups in Tirunelveli District where he worked as a missionary and as a bishop for a long time. Such a study would perhaps reveal whether continued dependency and conformity should be listed on the side of assets or of liabilities of the Church in India.

D.A.T.

II. Nor the Moon by Night

A Russian woman, shopping in Moscow and watching the return of the 'moon men' to the earth on television is quoted as having exclaimed, 'Thank goodness they're back. To have gone all that way, done that wonderful feat! . . . it would have been dreadful if they crashed'. This Muscovite's spontaneous expression of relief and thankfulness is typical of the universal joy of mankind on the safe return of the astronauts who had walked on the moon. The journey itself had been hazardous, but the worst fears had been about the moon itself—its atmosphere or lack of it, its surface and possible unknown forces which might throw out of gear the mechanism of the landing craft. But the astronauts are safely back. The moon has not harmed them by night—or by the lunar day.

Where the Russian woman said, 'thank goodness' the man of faith might have said, 'Thank God'. For, he would believe that the exploit had become possible at all only by the mercies of God. The 'prophets' of religion who had said that it was impious on the part of man to attempt to fly like birds when God had quite intentionally created him without wings have been warning mankind, and scientists in particular, against further acts of impiety in trying to reach the moon. But they have been proved false and the whole fantastically rapid development of the space probe programmes within barely fifteen years shows, if anything, that God's Law for Nature is dependable and that He is Lord of a universe of beauty and order in which

man might go about freely and happily as among the 'many mansions' in his 'Father's house'. One has almost the feeling that, even if astronauts cannot see Him with their eyes out in space, He is there to welcome them wherever they adventure beyond the earth—and, perhaps, to invite them to be partners with Him in His work in other worlds, too, than that which alone has hitherto been regarded as man's.

As we are thankful to God we are also grateful to the astronauts, not merely for helping to keep alive courage and the spirit of adventure in man, but also for the words they spoke on landing on the moon and left on a plaque on the moon. Neil Armstrong spoke of 'one small step for a man, one giant leap for mankind'. The words describe admirably the change of gradient, as it were, that has become possible in technological developments with the moon-landing, as with the discovery of nuclear fiction twentyfive years ago. But the developments are fraught with both possibilities and dangers for the future. It is therefore significant that the astronauts' inscription on the moon reads, 'We came in peace for all mankind'. There was never greater need that man should dedicate his newly won knowledge and power to God and to the cause of all mankind—and never a greater need than *now* for the Church to pray and work for such a dedication to be made and to become effective.

Report of Bible Study. . . (Continued from page 14)

the church. Prof. R. Krishnamachari's talk was stimulating as it projected the view of an 'orthodox Hindu'. Dr. N. Lysander's exposition was one that exhibited the mind of a hospital administrator who believed in conversion and salvation. Mr. Irwin Singh's talk was stirring as it was from the 'D.M.K. angle'. After his speech the speaker, who happens to be a staunch D.M.K. supporter, smilingly faced a volley of Fiery Chestors.

Rev. S. John, youth worker of the Kanyakumari Diocese, led the morning devotions assisted by his colleagues. The evening meetings and prayers were chaired and conducted by students. A 'New Zealand Evening' was organised in which the Ogiers took the delegates to their homeland—New Zealand—and safely brought us back to Muttom in time for supper! The sing-song programme led by Mr. J. Lycias Joel provided opportunities for learning to sing and entertain ourselves.

It was not all work. Thanks to the organisers who

wisely chose the right venue for us—the Rest House overlooking the blue raging sea which always reminded us of the story of Peter trying to walk on the sea! It was a home away from home and an abode of peace and cool. Needless to describe the joy and the jollity of sea, sun and sand baths, the pleasure of the trip to the Light House, the depth of the craving of the womenfolk for the sea-shells and the richness of the life which became meaningful in all respects though the period of stay was not long. Mr. J. Fenn George, the old President of the Area S.C.M. mixed only too well with the youth and the conference came to a close with devotions led by Rev. Keith and with the characteristic remarks by the president at the evaluation meeting. Muttom will be ever remembered as it encouraged student participation and involvement and even those got confused by the discussions and talks will be grateful to the organisers and God, for, confusion is the spring-board from which all knowledge and truth shoot up.

Marthandam.

ADALINE FARRIDA MATHURAM.

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